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SERMONS,

Preached in the

Cathedral Church of *Salisbury* :

The First, on the

Fifth of November,

Gun-powder-Treason Day ;

The Second, on the

Seventh of November,

Being the Thanksgiving-Day : In the
Year 1710.

By the Right Reverend Father in God
GILBERT Lord Bishop of *Salisbury*.

R. Burnet

L O N D O N :

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MEMORANDUM

General Statement of the

10th of November

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PSAL. cxliv. Ver. 15.

*Happy is that People that is in such a Case;
yea happy is the People whose God is the
Lord.*

IT is a noble Speculation, well agreeing to this Anniversary, and to the solemn Thanksgiving-Day that is so near it, to consider what are the things that make a Nation compleatly happy, and then to observe how large a Share we have in them.

The Words that go before, set forth the temporal Blessings that make a Nation happy. As the *Seventy Interpreters*, and the *Vulgar* have render'd my Text, there is a great Difference put between those two sorts of Blessings: *Men have counted a Nation happy that is in such a Case; but happy is the People whose God is the Lord:* As if all other Blessings without this, did only in the common Estimation of Men denominate a People happy; but that the real Happiness of a Nation, was to be reckon'd from their having the Lord *Jehovah* for their God. The *Syrack* have render'd the first Part of the Text in an Interrogation; *Is not the People happy that is in such a Case? but happy is the People whose God is the*

A 2

Lord!

Lord: As if some Doubt might be made of the one; but that the other was unquestionably certain, past all Dispute.

Whatsoever may be in these Versions, let us take the Words as our Translation gives them. We have here, First, the Happiness of a Nation declared that is in such a Case. These Words, *such a Case*, relate to what went before; in which we have these Branches of it.

First, A numerous, healthy, increasing, and lovely Race; *that our Sons may be as Plants grown up in their Youth, shooting up, and full of Verdure; and our Daughters as Corner Stones, polished after the Similitude of a Palace,* a Figure expressing Symmetry, Proportion, and Beauty.

Secondly, A great Plenty of all things; *that our Garners may be full, affording all Manner of Store; that our Sheep may bring forth Thousands, and ten Thousands in our Streets; a Word importing a large open Place or Field: And for the Continuance of this Plenty, that our Oxen may be strong to labour.*

Thirdly, A full Security at home; out of all Danger of *breaking in* or Invasion from abroad; and *no going out*, none led into Captivity, or forced to leave their native Country, to seek for that else-where which is denied them at home.

And,

And, Fourthly, A happy Composure; so that there is *no complaining*, no just Cause given by the Administration, and no discontented Humour fermenting within.

And now let us take a short View of the State we are in with relation to all these, and see to what Degrees of Happiness God has brought us. We have long had a healthy Air, and felt a happy Increase of People; so that since the first Beginnings of the Reformation, we are reckon'd to have increas'd at least four times more in Numbers, than we were at that Time. The Cultivation of our Soil at home, the peopling of near half the neighbouring Island, the Extent and Numbers of our Plantations, and almost a whole Nation that is now always on the Sea, demonstrate this Increase. It is half an Age since we had any Infection in the Air, so long a Freedom from the Plague is not to be found in our History; even a devouring War has made so inconsiderable a Consumption of our People, that it is scarce to be discerned: And as we send out numerous Plantations, who are still a Part of our selves, so we have kindly harboured so many Thousands of our oppressed and persecuted Neighbours, that out of these a Race will rise, who will account themselves a Part of our Nation. Thus we increase in People and in Industry, and by a vast Extent are spread to both the *Indies*; while our Ancestors lived coop'd up within

within the Island, the Half of which lay uncultivated, and without Improvement.

The second Branch of the Happiness of a Nation here set out, is their Plenty and Wealth; full Stores of all Sorts, fruitful Sheep, and strong Cattle. In this Respect we may be well reckon'd the happy Island. We must run back some hundreds of Years before we find any Mention of Famine among us. The almost incredible Consumption of Treasure forced by War, has not so exhausted us, but we still see all the Signs of an overflowing Wealth among us; which appears in some Instances much to be lamented, in an Excess of Vanity and Luxury, and a scandalous Prodigality: This still proves our Wealth, tho' it shews how unworthy many are of it, who lavish it out in Rioting, Drunkenness, and a Profuseness of living. While our Neighbours have had bad Seasons, and have labour'd even to Misery under extream Want, we have had rich Crops, good Harvests, and a vast Increase of Substance. An ill-manag'd Exportation has indeed of late put us under the hardest Circumstances that are in the Memory of Men, so that an unhappy Harvest must have proved unpeakably fatal. We had sad Apprehensions in the Beginnings of the last Season, of the total blasting of a promising Crop; which must have brought us very low: After some melancholy Days, it pleas'd God to send us such a Course of the

Weeks

Weeks of Harvest, that now our *Garners* are full, and afford great Store.

The third Branch of Happiness is, that there is *no breaking in nor going out*. We are secure at home from Invasion; and are not tempted to go abroad from our Country, while many Thousands of late have been forced to leave their Habitations, and go wandering abroad, not knowing whither they should go. In this we are under such happy Distinctions in our Situation, and in the present State of Affairs, that we are the Wonder and Envy of the whole World. But I will not open that Part of our Happiness, our being secured from Descent and Invasion, nor anticipate that which will be more proper on the Thanksgiving-Day; I will now only consider two Breaches from which we are secured, which we commemorate on this Day:

The restless Spirit of Popery set their Agents on a Contrivance that went beyond all the Inventions of former Ages, and seemed to be the highest Pitch of Wickedness that was ever designed in any one Action, and did almost rise up to Caligula's Wish, of *destroying a whole Nation with one Stroke*, or rather with one Spark. They said they were deceiv'd in their Expectations of greater Liberty, under the Son of her whom they reckon'd their Martyr; they also publish'd Promises that, as

Gun-powder Plot
King James 1st Son
Mary Queen of Scots

they pretended, were written by that King to the Pope, giving Assurance of good Usage upon their not opposing his Accession to the Crown of *England*. But they had no other Provocation; though the greatest could have been given, would not serve to excuse the blackest Design that Hell it self could have broached. They brought it very near Execution.

By the original Letters of Sir *Everard Digby*, who suffered for that Conspiracy, it appears, that they gave such Warnings to all their Friends not to come to that Parliament, that, as he wrote, *there were not above three worth saving who would have been lost*. He continued to the last writing Letters, in which he calls that the *best Cause*; and says in one of them, *he would have died full of Joy if he could do any thing for the Cause, which he loved more than his Life*; and in them all, never expresses the least Sign of Repentance for his engaging in that Conspiracy. These Originals I had for some Time in my Possession. They shew how far that Religion can corrupt the best Natures; for that Gentleman had in all other Respects a very good Character. If so diabolical a Plot, brought so near having the most dismal Effect possible, had carried the Nation even to the Severities of a total Extirpation; so high a Provocation must have excused, if not quite justified the Proceeding.

But our Religion teaches us milder things. Since that Time we have been in a constant
Strug-

Struggle, not to ruine others, but to preserve
 our selves, our Religion, and our Laws: And
within our own Memory, these our Enemies *in King Ja*
 were again like to prevail over us. But as *the 2^d Re*
 in the first Blessing that we now commemorate,
 a Plot was discover'd in time and prevented;
 so the second relates to a full Discovery of bad
 Designs, carried on to a total Violation of our
 Laws, and a Subversion of our Constitution,
 out of which we were happily rescued. Up-
 on this I must enlarge a little, because at the
 End of twenty two Years we seem to be forced
 to look into the Grounds, and to vindicate the
 Justice and Lawfulness, of that Transaction.

The Essence of our Constitution lies in
 this, that the Legislature is in the King, with
 the two Houses of Parliament; but the Exe-
 cution of the Law, is singly in the Crown. *A King Ja*
Prince was by their wicked Counsels carried *the 2^d*
 to publish a Declaration, in which he assumed
 a Power of dispensing with the Laws; upon
 that he set aside a great many, and acted in a
 publick Opposition to them, and Contempt of
 them. One of these went to the Root of our
 Constitution: He put Judges, Sheriffs, and
 Magistrates, who were under legal Incapaci-
 ties, into all Employments; all their Proceed-
 ings were so many Nullities: So the whole
 Justice and Government of the Land was
 broke into, and even the calling a legal Parli-
 ament to redress all was impossible; all Re-
 turns made by such Officers were null and
 void. Thus no Man knew what he had, or

what he could depend on; and as one Declaration set aside all Laws relating to Religion, so another upon the same Grounds, and with the same Justice, might have set aside all Laws relating to Liberty and Property.

These were not Jealousies and Fears, but what was openly acted and avowed: They were not Grievances from Ministers or Judges, but the publick Actings of the Prince himself. It was a Crime to complain, nor was any Redress to be come at. In all Relations where the Foundation is taken away, the Relation and the Obligations arising out of it are destroyed. The Relation of Children to a Parent, arises out of his conveying Being to them; but if he goes to destroy that Being, they are acquitted when they defend themselves. The Rights of our Princes arising out of our Legislature, the setting that aside destroys the Foundation even of the Prince's Authority, and so releases the Subject: And if it is lawful to defend our selves against an Usurper, which none deny, (for the *higher Powers* that may not lawfully be *resisted*, are only the legal and not the usurping Powers;) then a Prince who assumes a Power that he has not over the Legislature, by that very Pretension he makes himself an Usurper.

I will not enter into an Examination of the Words of St. Paul: This is certain, that *higher Powers*, which are *ordained of God*, are only the lawful Powers, not to be applied to *Usurpers*. If the Law
creates

creates the Prerogative, and the Execution of the Law is the only lawful Exercise of it; then a Prince who supercedes the Law, and acts in Defiance to it, becomes plainly an Usurper: And as two Persons demanding a Debt, to the one of whom nothing at all is owing, and to another the tenth Part of the Demand is not due, they both give a Man a Right to oppose them all he can, the one entirely, and the other as far as the Demand exceeds what is due: So where two usurp, the one having no Right at all, the other assuming that to which it is very certain he has no Right; as both are Usurpers, so the Latter seems the more criminal, as breaking a Trust, and making use of the Authority the Law gives him to the Destruction of it. This Matter was then so well understood, that the Concurrence was almost universal.

Her Majesty who now reigns so gloriously, *Queen Anne*
did openly declare for it, and acted in it. *According to*
noble Prelate shewed such Zeal for it, that he *the Bp of*
commanded the Force that came to guard her; and was so possessed with the Justice of the Cause, that he thought so great an Occasion did supersede all Canons, and what might otherwise seem owing to the Decencies of his Order. And Her Majesty has a few Years ago declared from the Throne, Her special Confidence in those who were concerned in the Revolution.

If that Prince's *withdrawing himself* had not *King James*
come after a Course of illegal Government, *Abdicat*
which

which excused the Subjects from their Allegiance; certainly the withdrawing upon the Apprehension of Danger to his Person could be no more called an *Abdication*, than King *Charles the Second's* going beyond Sea after *Worcester* Fight: That could never have voided his Right, nor made the Throne vacant; but only because it shewed a determined Resolution to persist in that illegal Pretension to be above the Law, and to set it aside as oft as it stood in his Way. If then he continued still to be our King, the Throne was still full tho' he went beyond Sea. Thus I have deduced the Grounds upon which the Revolution was carried on and established, which must be looked on as a continued Usurpation to this Day, if these Principles are not true: All the Oaths taken to support it are so many solemn Perjuries, which are of no Force, unless built upon a just Foundation; and the Prayers we have been offering up, relating to it, are an impious Profanation of the Name of God, if that for which we bless God was unlawful.

If any object a seeming Contradiction between this Doctrine, and that which we have set forth in some Writings and Sermons, I hope you will bear with me while I shew how ill grounded this is. About forty Years ago several Books were sent to *Scotland*, asserting a Right in the People, in Opposition to establish'd Laws, to resist Authority, and to force a Change of the Laws; all being grounded upon

upon Pretences of Religion. In Opposition to these Books I was engaged to write; and I made this the main Subject of the Debate, That a Magistrate governing by Law was not to be resisted upon the Account of Religion: And being at that Time of the same Perswasion that I continue in to this Day, I did in plain Terms express it, (p. 16.) *In case the Magistrate be furious, or desert his Right, or expose his Kingdom to the Fury of others, the Laws and Sense of all Nations agree, that the States of the Land are to be the Administrators of the Power.* And (p. 17.) *The Case varies very much when the Abuse is such, that it tends to a total Subversion; which may be justly called a Phrenzy, since no Man is capable of it till he is under some Lision of his Mind; in which Case the Power is to be administer'd by others, for the Prince and his People's Safety.* There must be a strange Art of reasoning in those, who would infer from my Saying, 'that Religion gives no Right to any to act against Law, or to set it up by Force in Opposition to Law; that therefore when Religion is become a main Part of the Law, and is endeavoured to be overturned in a plain Opposition to Law, that it is not lawful to defend it. So far have I gone in explaining our Security against all Breaches upon our Constitution and Laws, which the present Occasion, and the Disputes now on foot, seem fully to justify.

We are also secured as from all breaking in, so also from going out, from being tempted to wander abroad ; as we have seen many Thousands do, who were forced to fly from a perfidious and barbarous Persecution. The more we know the World, or see of it, we must from thence be carried to admire and rejoyce in our Constitution the more, and to love our Country the better. For the whole World has look'd on us hitherto with Admiration. Our Alliance is courted, as our Arms are dreaded, by All.

The last Branch of the Happiness of a Nation, is the quiet Disposition of all Men, so that there is *no complaining* in the Places of Assembly. I wish I could find as good Reason to entitle us to this, as to the other Branches of Happiness. When there is no just Cause of Complaint, one should hope there must be no great complaining. We have a free Administration of Justice ; our Courts are celebrated for their Integrity : If there is any just Causes of Complaint, these arise from the profane Contempt of the sacredest of all Bonds ; if Jurors and Witnesses are practis'd on, the Bench is free from Imputation. If Taxes are high, our Trade has risen in proportion : Our Gains that Way have been so great, and our Losses so inconsiderable, that it is an amazing thing to see, how after so vast a Consumption of Treasure so long continued, the State of our Wealth and publick

publick Credit has been so long kept up so high. The robbing our Coin, that cost the Nation Millions, has been redressed without Tumults, and is now brought to the best State it was ever in: And we have maintained a War long, at a Charge that no Man could have thought the Nation could have borne; and that indeed nothing but publick Liberty, and an Exactness in maintaining publick Credit, could have produced. All the Pressures upon Consciences are taken off. Those of the Church of Rome are mildly connived at, and those who are not of our Communion are exempted from Penalties: And you all of this Place know, that those who form themselves into a direct Opposition to the Government, are not disturbed; by a Gentleness that is without Example. While the Prince has given signal Proofs of Affection for the established Church, yet frequent Promises have been made of maintaining the Tolleration, and all have had Moderation recommended to them often from the Throne in the earnestest Manner. Under such an Administration it might well be expected, that there should be no complaining in our Streets.

But here I must draw a Veil, and study to conceal that which can be as little denied as excused. Is it not an amazing thing to hear of such Complaining, when there is no just Cause given for them? Shall our Eye be evil, because the Government is good to those who differ from us? Is this to do as we would be dealt by,

Jacobite

Queen.

by, if we differ'd from what was establish'd? Every Man's Conscience in this Case would be his Judge, if he would make our Saviour's Rule his Measure.

e. Tories

*most of y^e
present Bps*

Those who study to raise and keep up Complaints, have infused a Jealousy of Designs against the established Church; and even those who have ventur'd the most, and have wrote the best for it, bear no small Share of the Load, as if they instead of defending the Church were betraying it. Jealousy is incurable, tho' this is as wicked as it is groundless. I will not attempt to cure those who are possessed with it; which those who infuse it most industriously, cannot but know to be the Contrivance of false and black Malice. Upon this Occasion I do think it fit for me to say one thing for the Satisfaction of all who will receive it.

e. Whigs

I have been now these twenty two Years in a Station, and in Circumstances, that has let me into the Counsels and Designs of that sort of Men on whom these Suspicions are fasten'd; and I do solemnly, as in the Presence of God, declare, and appeal to him who knows all things, and knows that I lie not, when I say that I never heard or knew of any Designs against the Church, but much much to the contrary; and that all the Favour shewed the Dissenters, was only from the Principles of Humanity, Charity, and good Policy; without any Design to exalt them,

or

or to deprefs much lefs to destroy the Church; but on the contrary to difpofe them by the wifeft and beft Methods could be thought on to unite with the Church, that fo we may be one Body firmly compacted together. This I fay once for all; He that will receive it, let him receive it.

And now I am at the End of all that is comprehended in the Words *A Nation that is in fuch a Cafe*; and it is very vifible that we have a large Share in every one of thofe Ingredients that concur to make a Nation *happy*, more than any Nation round about us, or any Nation now in the World; and it is our own Fault, and from our own Procurement, if we have them not All: So that we are *this happy People that are in fuch a Cafe*. To God the Giver of thefe and all our other Bleffings, be all Glory and Honour for ever. *Amen.*

C SER.

S E R M O N II.

O N T H E

Thanksgiving-Day.

PSAL. cxliv, Ver. 15.

*Happy is that People that is in such a Case,
yea happy is the People whose God is the
Lord.*

WE are now called on by Royal Authority to celebrate the Goodness of God to us, in the Blessings of this Year. We feel our selves in the happy State of being secured from all *breaking in*. We had long looked on and seen a mighty Power in our Neighbourhood giving Law to all about it, while our Nation seemed as unactive as if it had been unconcerned : Even though we saw them arriving at such a Strength, as to be able to dispute with us even that Element in which we reckoned we were Masters. But the Designs for Popery and Arbitrariness at home, made those who should have watched over us, rejoyce to see that Power swell so high, since they depended on it for executing their Projects upon us.

By

By the glorious *Revolution* we came to see our Interests, and to pursue them: But the bearing down such a mighty Force could not be carried on so quick as Mens Wishe and Thoughts went. We grew impatient, and a secret ill Leaven soured the Minds of many.

In Conclusion, we saw the Two Crowns *France & Spain* that had for near Two hundred Years divided all the Interests of *Europe* between them, come to be upon the Matter in the same Hands. This had a terrible Aspect, more particularly upon the Reformation; for as this now united Empire had carried the Persecution higher and continued it longer than all that went before them had ever done, so the visible Mean of preserving the Reformation was the Jealousy that the Two Crowns were ever in one of another; which made them in their Turns, as they were weaker and wanted Assistance, fly to the Protestants and desire an Alliance with them; but when that Power that had so long ballanced the other, became an Accession to it, then all their Neighbours saw what they had to apprehend, as all that resolved to adhere to the Reformation knew, that they must expect utter Ruine.

Our great Deliverer saw all this, but did *King W* not see how either to prevent or remedy it. God had reserved that to be the Glory of the Queen's Reign. We have seen a Succession of Wonders now for Nine Campaigns. A Conduct that has proved as happy as it was wise, has amazed all the World. *Germany and Italy*

that were the Scenes of War, are now in full Quiet. The *Netherlands* are safe, and *Spain* it self we hope will soon feel the happy Effects of our Counsels and Arms. Thus we are rendred safe, much out of Danger of any *breaking in* upon us, under our gracious Queen, by the Conduct of a General, to whom since the Days of *Belisarius* we cannot find a Parallel. He indeed conquered *Africk* and destroyed the Kingdom of the *Vandals*; beat back the *Persians*, and recovered the Eastern Provinces; he also *recovered Italy* by extinguishing the *Gothick* Kingdom: So that he triumphed in all the Three Parts of the World. But he had not such a mighty Force to oppose him, his Conquests were less difficult, tho' they may look more glorious, than those we now commemorate.

It is no small Addition to our Joy, that we see a young General so well formed and so eminently signalized, as to bear a particular Share in this Day's Solemnity.

That which compleats our Happiness is, that *we have the Lord for our God*: We acknowledge one infinite Mind, and worship him suitably to his Nature, without Idolatry or Superstition: We call on him only, and direct no Part of our Worship to Creatures. We maintain a due Simplicity in our Worship, without the Mixtures of Pageantry or extravagant Inventions: We rely only on the Mercies of God through Jesus Christ, and reject all the Contrivances of Pardons, Indulgences, the Communication of Merits, or the Aftergame of a Redemption out of Purgatory. We
take

take the Rule of Life from the Commandments of God and the Laws of Christ, without pretending to rise above these, by obeying Counsels of Perfection: We abhor all the Profanations of Casuists, who have found Ways to justify the worst Actions, and to dissolve the most sacred Obligations: We give our Assent to divine Truths, because we are convinced that they came from God, without receiving any thing implicitly because a Priest tells us of a Tradition for it: We obey the Orders of the Church in things lawful, but do not deliver up our Reasons to a blindfold Submission and Obedience: We repent of our Sins, by confessing them to God, by mourning for them, and forsaking them; But do not think that God has commanded us to tell them to a Priest, to submit to his arbitrary Penance, and to rely on a hasty Absolution: We receive the Two Sacraments that we plainly see Christ has appointed, but reject those for which we see no such Warrants: We believe the Representation that our Senses give us of their proper Objects, because we look on that as the Voice of God, and the only sure Mean to judge of all visible Objects.

Thus we have the great *Jehovah* for our God, whom we worship, trust to, and obey: We take his Word for our Rule, we believe it perfect and able to make us perfect. We believe Christ to be truly God and the Saviour of the World; and we depend on the Aid of the Holy Spirit of God, to purify and exalt our Natures,

Natures, and to bring us to his Kingdom and Glory, without any intermediate Sufferings after we pass out of these Bodies.

Here is a short View of our holy Religion in Opposition to the Corruptions of Popery. It may be the more fit to repeat these things, because there seems to be in some a slackning of Zeal in those Matters, a Willingness to forget them, and an Inclination to return to kinder Thoughts concerning that Religion. As for Charity to particular Persons, so it does not carry us to softer Thoughts of their Errors, there is nothing in that but what becomes the Moderation of reformed Christians; but what ever we may owe to their Persons, we owe none at all to their Errors, and to that Frame which is built on and supported by them. They indeed condemn without Mercy all who differ from them: They damn them first, and then they persecute them without Bowels. They think their Communion is the one Church, out of which there is no Salvation.

I wish none of their Leaven may be fermenting among us. In this last Particular a Notion begins to be spread among us, that goes further even than their Uncharitableness: They only deny that those who are not of their Body are Catholicks; but there is a Conceit lately got in among us, that denies all who are not baptized among us to be Christians, shuts them out of Christ's Covenant, and thinks them no better than Heathens. A Notion that tho' it once got into some Churches who

Senters

who thought that the Baptism of Hereticks was of no Value, and was to be repeated upon their coming into the Church, yet was solemnly condemned and rejected by all the Churches of God now for above Fourteen hundred Years. In Popery the Midwives generally baptize; yet though this is against an exprefs Rule of the Apostles, that a *Woman ought not to speak in the Church*, none of the Reformed ever thought of rebaptizing the Persons so baptized: Nor did our Church at the Restoration ever entertain the least Motion of this Sort: But now this is received by many among the other wild Conceits of the Corrupter of our Faith and Church, who broached this with many other monstrous Errors, which he has carried so near Atheism, as to deny the Immortality of the Soul, and to put the immortalizing Vertue in a Baptism given by Persons Episcopally ordained.

The common Topick for supporting this wild unheard-of Paradox, is, that the Commission to preach and baptize was given to the Apostles, so that none but their Successors can pretend to it. But has not every Christian, in Cases of Necessity, a Right to teach and instruct another, and to perswade him to become a Christian? And therefore, though it is a very just Part of the Order of the Church, that none but Persons initiated into holy Functions should baptize and preach, yet Necessity is above all Rules: In such a Case they may baptize as well as preach. The Faith of the Trinity

Trinity gives every Man a Right to baptize; and this has been the constant Sense of the Church for above Fourteen hundred Years, which in a ritual Matter is certainly of great Authority. They reckoned that Baptism is the Gift of Christ to his Church, when given in the Name of *the Father Son and Holy Ghost*. It is Christ's Baptism, be they who give it Hereticks or Orthodox, Clergy or Laity, and in the later Ages Men or Women.

This is not the only Step some are making towards Popery; but with so little Knowledge and Consideration, that it is to be hoped they do it ignorantly, misled by a great Name and a Shew of Learning; which many seem more willing to admire in others, than diligent to arrive at it themselves.

We have now in some Measure seen what it is to have *the Lord for our God*. This we have all in Profession: Our Doctrine and Worship express it, but alas how generally do our Works and Lives deny it. What a Deluge of Infidelity has over-run the Land? And what Instances of Impiety cry aloud? How great a Contempt of holy Things does appear every where bare-faced, even among those who as far as Heat and Fury go, shew a Zeal, I had almost called it a Rage, for our Church; tho' their Behaviour is a Disgrace, and their Lives a Reproach to it: While yet others who do in secret mourn for these things, who frame their Tempers and their Lives suitably

Tories

Whigs

ably to their Profession, and who imploy their Time and Labours in the best Way they can think of, for the building up and establishing our Church, according to the Principles upon which it was formed in the Reformation, and who are taking the most charitable the most prudent and the most effectual Ways they can contrive for the healing of our Breaches, and the bringing us, if possible, to be of one Mind and one Heart, but without Roughness and the Bitterness either of Words or Behaviour; While I say these Persons as aspersed, as low and lukewarm, as false Betrayers, and Wolves rather than the Shepherds of the Flock of Christ, for which they study to prepare themselves to lay down their Lives if God shall call them to it. But *Wisdom is justified of all her Children*; and those who study to detract from them and to defame them, shall bear *their Burthen* be who they will.

We come now to consider the Happiness of a People *whose God is the Lord*. They who trust in him, who fear, love, and obey him, have Two sure Grounds on which they may reckon themselves happy. They believe a wise Providence that sees and governs, that directs or for wise Ends suffers every thing that happens in the World; that can neither mistake nor forget; that masters all Opposition, and carries on a Series of the whole Creation pursuant to the great Ends for which all things were made: They who being fixed in this Belief make *the Lord their God* possess their Souls in

D

Patience

Patience in every Occurrence, believing that all things are well and wisely ordered; when they see a beautiful Scene they rejoyce in God: When there is a darker one, when Clouds arise and seem to overspread a Horison that a little while before was bright and serene, they believe there is a particular Design in that, which they are perswaded will bring forth some things in Conclusion which will be quite different from the present Aspect that they may have, and to which they will tend. Thus a Man's Heart is *fixed who trusts in the Lord, so that he is not afraid of evil Tidings*: In the midst of them *his Heart is kept in perfect Peace, because his Mind is stayed on God trusting in him.*

The other Ground of Confidence, is, from the Assurance those Men live in of another State. There is a Darknes often in the Conduct of Providence through which we cannot see, but we know that let the worst that can come happen to us, it can go no further than to the shaking our present Enjoyments, the bringing our Days to a quicker Conclusion, and to an End that may look dismal to those who do only consider the Outside of things: But they know that here is the utmost Bound in which the Power and Malice of Men must terminate. They can look through all that dark Gloom, and see Light and Glory at the End of it: And this not only supports, but even animates them in the greatest Depressions of outward Appearance: A good Man

Man as he is not lifted up with Applause, so he is not cast down though loaded with Censure and Obloquy, even from those from whom he had the least Reason to expect it. He who has lived in Plenty, as he received it thankfully from God and imployed it in the best Manner he could, so he offers all that up to God; and if it should be all taken from him, he will be ready to say *the Lord gave and the Lord has taken, blessed be the Name of the Lord.* If he should be called to be offered up a Sacrifice for that Faith, which he has preached and defended, he looks back with Comfort to see how he has *fought the good Fight, finished his Course, and kept the Faith*; he therefore with Confidence looks to the *Crown of Righteousness, which the Lord the righteous Judge will give him at that Day.* Thus all the Answer that he gives to frightful Appearances, is, *none of these things move me, neither is my Life dear unto me, so that I may finish my Course with Joy and the Ministry which I have received of the Lord Jesus.*

Besides those general Grounds of Confidence, which are the same to all Men, and at all Times; there are more special ones that we may in our present Circumstances reflect on with such a lively Joy, that from thence we may encourage our selves to hope well for the future.

As God is the Lord of the visible Creation, we have seen on many Occasions that he has made the Winds, the Seas, and the Seasons happily concur, in favour of the great Work

that we may hope is now very near a glorious Conclusion.

*The Landing
of King Wm*

The several Turns of Wind that brought over our late King, in the most critical Minutes to answer every Part of the Design, had such signal Characters of a kind Direction, that it is scarce possible for those who saw them ever to forget them. The Turns of Wind at another Time, and the reversing a Season, where the calmest Month of the Year was one continued Storm, till we were ready for fairer Weather, and by the Change of Winds had our whole Force joined, and soon after had a glorious Victory on the Enemy's Coast, after which the best Part of their Naval Strength was burnt in their Sight; was a signal Interposition of Providence. On another Occasion, a mild Winter and cross Winds, kept a great Fleet here in Port which was design'd to be sent far from us, while our Enemies were laying a double Plot both for an Assassination and an Invasion: Upon the happy Discovery we had a great Fleet ready not only to defend our selves, but to insult the Enemy's Coast, and to defeat the Design. And to multiply no more, when the last Attempt made by the Pretender (we hope it shall be his last) was so suddenly prepared, that it seem'd not possible to have an equal Force ready to resist him; Fleets that came home in the critical Minute, furnish'd us with Seamen; and tho' he had the Start of us, yet cross Winds, with other Errours, gave us those

at La-Hogue

*The Assassination
Plot against
King Wm*

*The Pretender's
Design'd Invasion*

those Advantages, that he was forced to fly back with great Loss.

These were all such happy unexpected Con-
junctures of Providence, that since they are
so apt to be forgotten, it is not unsuitable to
the Design of this Day to call them to mind.
The many happy Transportations of Troops
without any one Miscarriage, and our pro-
perous Expeditions by Sea without any Loss
on that Element, shew how kindly Provi-
dence has ruled the Ragings of the Sea with
relation to us. Our great Crops and happy
Harvests, most particularly the last, are all
such concurring Signs of a gracious Providence
watching over us, that from these signal E-
vents we may encourage our selves to hope for
the Continuance and Return of the like Ble-
ssings, as oft as we may have Occasion for them.

If next to the material Creation we reflect
on the Influence of the Providence of God on
the Minds of Men, we have so many of these
on our Side, that we have all Reason to con-
clude our selves happy, since *the Lord is our*
God. An uninterrupted Course of Success has
followed us for nine Campaigns, with the Ex-
ception only of one unhappy Day, not to be
set in the Scales against nine pitch'd Battles
won, many Sieges undertaken, and all glori-
ously successful, without being obliged to raise
any one formed by us. A Succession of the
Best Generals brought to stand against our
victorious General, all forced to fly before
him, tho' they seemed to have upon many
Occasions

*4th Battel
of Solmanza
in Spain.*

*D. of Mal-
borough*

Occasions all the Advantages on their Side. These look like signal Declarations from Heaven in our favour, since it cannot be so much as called in question that our Cause is just; for a Treaty solemnly made, but shamefully and notoriously broken, is the Cause and the Ground of the War.

The long Continuance of so great an Alliance, among so many Princes of different Interests and Religions, without Jealousy or Emulation, either among the Generals or the Troops, is so seldom, if ever, to be met with in History, that this must be reckon'd a peculiar Favour from Heaven. Free Nations concurring so heartily to raise such vast Impositions on themselves for so many Years, is a thing not to be over-looked. To conclude, A perfidious Party at home ever endeavouring to betray and ruine us, have so often fail'd, been so often disappointed, and by their false Intelligence have so often impos'd on our great Enemy, whom they make their Patron, and on whom they fix their Hope, that none of their Weapons that they have formed against us have prospered.

And now from what is past, and from these signal Providences that we have seen, and that we do now commemorate, may we not with humble Confidence promise our selves a Continuance, or rather an Increase of them for the future? *Spain*, where the War seem'd to languish, does now see a great Turn; which from the Steps already made, we may hope to see brought

*The Jacobites, Papists and other disaffected people.
y^e King of France.

brought soon to Perfection. They have indeed a great Arrear of Wrath upon them, both from the Cruelty of their Courts of Inquisition, and from the many Millions of the poor Innocents in *America* butcher'd by them: But how much longer they are to be the Scene of War, is only known to him that can *make War to cease in all the Ends of the Earth*, even in that Extremity of Continent.

And now what may we look for, or what shall we pray for, but that God may so unite and direct our Counsels at home, that our Heats being allayed, and our Animosities extinguished, we may see and pursue those things that belong to our Peace; that the common Cause and the common Enemy may be in the first Place considered; and that our first Debates may be who shall shew the most effectual Zeal in these necessary Matters, which admit of no Delay, referring other things to a more proper Opportunity; that so the Courage and Union of our Forces, and the Vigour and Confidence of our Allies, may be kept up to prosecute what has been hitherto so gloriously carried on, till the Enemy sees he has been deluded by the false Hopes he has of late entertain'd of Distractions among our selves, and may submit to the just and necessary Terms upon which a lasting Peace may be concluded.

Dr. Sacheverell
Gumills

May this be the Effect of the publick Councils now to be open'd! May the Queen live long and happily! And may she ever be blest'd

bles'd with a Spirit of Discerning, to see wherein the Happiness and Safety of Her Person and Government and of Her People consists, and what will most effectually procure both! And may those scandalous and unreasonable Divisions and Feuds among us, be at least calmed, if not quite extinguish'd!

May the Protestant Religion and the Protestant Succession be for ever secured! And may the Church of England by Law established ever continue and flourish among us! May we all who are her Sons and Members, walk worthy of her Doctrine, and of our Profession, that those who differ from us may be happily overcome by what they see among us, and by our charitable Gentleness towards them, that so we may all grow into one Body under one Head; and then all the World will say, *Happy is this People that is in such a Case, yea and happy is this People whose God is the Lord.* To him alone who can bestow all these Blessings upon us, and continue them to us; to God the Father, the Son, and the Holy Ghost, be all Honour and Glory for evermore.

Amen.

F I N I S